

of a hearing. Dr. Topinard's main study was anthropology, and he showed that he was a scientist in all his philosophical and religious views. The more interesting and important are his utterances concerning the need of religion



which he emphasized especially for the large masses. Many honors of high distinction were conferred upon him, among them that of an officer in the Legion of Honor.

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### JESUS'S WORDS ON THE CROSS.

*To the Editor of The Open Court:*

In your thoughtful article "*The Significance of the Christ Ideal*," the suspicion, that the saying of Jesus on the cross, Luke xxiii. 34, because wanting in the oldest manuscripts, was later superadded, in order not to let Jesus be surpassed by Socrates, might have been strengthened by a reference to the

Pseudo-Clementine Homilies. In those writings, attributed to a philosophically educated Roman, and being a mixture of Stoic pantheism and Jewish theism, combined with an eclecticism, taking up Jewish, Christian and Gnostic elements and dating in their present form from the 3d century (according to Harnack) that saying, as far as I know, occurs for the first time. It is given exactly as in Luke and attributed to Jesus on the cross. The passage occurs Hom. XI, 22. In Hom. III, 19 we also read: "And yet he loved even those who hated him and wept over the unbelieving and blessed those who slandered him and prayed for those who were in enmity against him." On the other hand, though the words in Luke xxiii may have been superadded by patterning after the words of the martyr Stephen, Acts vii. 60: "Lord, lay not this sin to their charge."

A. KAMPMEIER.

### THE DIVINE CHILD IN THE MANGER.

BY EB. NESTLE.

To the reasons adduced in the December *Open Court* (p. 707) for the view that the Christian tradition that Christ was cradled in a manger, is a recollection of a very ancient pre-Christian belief, a reference to the Old Testament may be added.

The Christian painters always add ox and ass to the manger, not only because we read in Is. i. 3: *Cognovit bos possessorem suum et asinus praescipe domini sui*, but because the Greek and Old Latin translation of Habakkuk iii. 2 is: *In medio duorum animalium cognosceris*, where our Bibles give: "Revive thy work in the midst of the years." In its old form (*in medio duorum animalium cognosceris*) the passage is read in the mass of the Roman church on New Year's day (*festum circumcisionis*).

[In this connection compare the editorial articles on "The Nativity," XIII, 710, and "The Ox and Ass in Illustrations of the Nativity," XIV, 46.]

### BOOK REVIEWS AND NOTES.

LIGHTS AND SHADOWS OF LIFE ON THE PACIFIC COAST. By S. D. Woods. New York: Funk & Wagnalls, 1910. Pp. 474. Price, \$1.20 net.

This is a volume of reminiscences of a self-made man who has become one of the first citizens of California. Since the fame of the author has hitherto been more or less confined to the Pacific Coast, which he represented for many years in Congress, the general reader may feel somewhat introduced to him by the dedication which inscribes this book to "Edwin Markham—my beloved pupil of long ago—he and I can never forget the little schoolhouse in the sunny Suisun hills, where we together found our lives." The book has historical interest in its local color and account of western pioneer life, and the development of our far western states and cities.

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A new German periodical has made its appearance in Leipsic with the beginning of the new year. It bears the name *Der Vortruff* and is published by Georg Wigand and edited by Dr. Hermann M. Popert and Hans Paasche, the former an ex-judge of the Hamburg court, the other a retired lieutenant